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The annual meetings on Christian Higher Education will be held at Pasadena, California, The Huntington Hotel, the week of January 6, 1941. On the 6th and 7th, the denominational groups will hold their meetings, and on the 8th the Council of Church Boards of Education and the National Conference of Church-Related Colleges will hold their meetings. Make reservations direct to the convention hotel.

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The Church's Strategy on the Campus*

BY JOHN PAUL WILLIAMS

THE denomination of which I am a member was at one time so deeply concerned about higher education that in the state in which I live it founded no fewer than eight colleges. All of these are now securely established, most of them are nationally famous, and one ranks among the greatest universities in the world. To-day these schools are still listed in the denominational year-book, but the control of the denomination over them has dropped to a flat zero. Even denominational influence in them is slight. For in the years since the founding of these colleges the interest of this denomination in higher education has so slackened that the college administrations no longer look to it for support and have come to think of it merely as one of the many groups with which amicable public relations should be maintained.

Today it does no more than to pay half of the salary of a college pastor at the state university, to give two thousand dollars to the general budget of its most needy college, and to maintain a College Committee which urges an indifferent constituency to pass resolutions on the importance of the religious life of the college student. One of the local churches of this denomination recently asked an able young minister to be its pastor, but made clear that his efforts were to be directed to the maintenance of the religious life of the church members, not to ministering to the spiritual welfare of the boys and girls who attend two nearby colleges. Because of this stipulation the young man declined the call; today he is the pastor of the leading church of a neighboring state.

*Dr. Williams is Associate Professor of History and Literature of Religion at Mount Holyoke College. This paper discusses a problem which every denomination interested in Christian Education must face.

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Aside from the few denominational colleges over which the Protestant church maintains a measure of influence and control, this picture is representative of the situation in the country generally. Where once the Protestant church made great sacrifices that religion might have a prominent place in higher education, it now is content to contribute a few thousand dollars; where once it founded colleges it now supports the Student Christian Movement and maintains a few college pastors and some denominational foundations. I am not unaware of the value of these activities. It has been my privilege to be a college pastor and as such I was an ardent supporter of the Student Christian Movement. I believe heartily in these approaches to the campus and I hope that nothing I write here will be interpreted as a criticism of either the Student Christian Movement or of the effort to maintain college pastors.

Yet the present effectiveness of these agencies is not of the kind which presents a real challenge to college students. I would estimate, although I have no statistical evidence, that not more than a fifth of the students of the United States have any serious contact with Protestantism while they are in college. The resources and the campus prestige of both the Student Christian Movement and of the denominational foundations are far too modest for us to expect any other result. The head of one of the best of the foundations—one with a quarter-of-a-million-dollar building and a large staff—once asserted that a fourth of the students on his particular campus, that of a large university, had never even heard of the foundation. A brief survey proved him to be correct. The off-campus character of the foundations and of the Student Christian Movement makes it improbable that they will ever be large movements on the average college campus. To be sure, they perform functions which other agencies are not in a position to perform and, therefore, they deserve the greatly increased support of the church. Yet for Protestantism to rely chiefly on these agencies in its approach to higher education is like waving a flag when a government needs to be established.

Obviously we cannot return to the successful method of a former day, the founding of colleges; the method of today is inadequate. What can we do? The thesis of this paper is that the most effective strategy for Protestantism today is to land the prob-

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lem of adequate collegiate religious education in the laps of the college administrations, to urge these administrations to take the problem with great seriousness, and to offer to aid them in the effort to solve the problem. If Protestantism will make known to college presidents and boards of trustees its concern for the campus, if it will urge that adequate provision be made for religious education, if it will establish standards against which campus religious programs can be judged, and if it will back up its concern by offers to aid with counsel and money the establishment of adequate religious programs, the effect on the campus cannot fail to be salutary, and it might be not short of epoch making.

The average college administrator is a very alert and intelligent person; frequently he is a devout person. He has at his command many resources and he is in contact with many potential sources of endowment. He is at the center of the college community, a community which is very self-conscious and which tries to be self-contained. If religion on the campus is to be truly effective, it must be an integral part of the campus, as much a part of the campus as is the library or the department of English. Peripheral agencies necessarily appeal to minority groups. Therefore, the truly effective religious program must center on the campus, even though nearby churches are doing excellent work and though they perform essential functions. So, since the college administration is in control on the campus, and since it very properly insists on maintaining control, the most strategic move which the church can make is to enlist the active support of the college administrations.

Now the attitude of most church statesmen toward the college president seems to be one of deference. For some reason they approach him either as the depositary of all the wisdom the faculty is supposed to possess or as the potential source of the D.D. degree. At a matter of fact the college president, like the administrators of all large enterprises, is usually a juggler. He is a director rather than a creator of the forces with which he works. He must be alert to formulate policies which will benefit his institution; but he must also be aware of any movement of public opinion which will affect the constant flow of money and of students which is so essential to the success of his institution. Rare indeed is the president who is so vigorous and so secure that he

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can successfully create opinion in the face of strong opposition. The church needs to realize that the devout college administrator cannot by himself produce an effective religious program on his campus, and that the irreligious administrator cannot long resist a demand for such a program, if it has the consistent backing of large numbers of church people, and if it is couched in terms which are reasonable and which meet high academic standards.

The church, unlike many other agencies, has stopped making serious efforts to influence the trends of collegiate administration. Yet if the church were to begin to present to college administrations programs of religious education that had the support of all of the religious bodies and that would not antagonize vital elements in the constituency of the colleges, the average president and trustee would be quick to respond. The most effective way to do this would be to offer to help raise money for departments of religion. This money would of course have to be offered with but few strings attached. Colleges are justly suspicious of agencies which seek a proprietary interest in education; they consistently turn down money which is offered to further specific theories—the single tax, vegetarianism, the psychic. Money offered to aid the program of some denomination or group of denominations would be as quickly turned down. The churches must no longer expect the colleges to treat religion like a favored son. Religion must take its chances in the college curriculum and be subjected to the same blunt search for truth as is every other academic field.

In cases where it is not possible or necessary for the church to raise money the mere reiterated expression of the deep concern of the churches for the religious life of the student would improve the religious program of many campuses; for most college administrators are in a position to deflect the interest of potential donors from one type of project to another. The Director of Religious Activities on one of our eastern campuses recently went to the college president with the proposal that a prominent alumnus be asked to make a really generous contribution to the religious budget of the college; the president vetoed the proposal on the ground that if such a contribution were secured it would effectively block a contribution on the part of this alumnus to the building of a new house by one of the fraternities. It would probably be wrong to assume that this president is more interested

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in fraternities than he is in religious education; rather he was probably in a position which made him feel not only that the alumni of the fraternity must be placated but also that he was relatively secure from pressure by the forces of religion. An alumnus of another college wanted to give a gift to his alma mater; he was in a quandary whether to endow a chair in the department of religion, which is very inadequately staffed, or to endow the alumni association. He was persuaded to put his money into the latter. A donor on another campus was about equally interested in building a chemistry laboratory and a chapel. The religious interest of the college's constituency is strong; it was decided, therefore, that the chemistry laboratory could wait.

Some readers of this paper will immediately feel that while this proposal would work in the privately endowed colleges, it loses its point when it is applied to the state universities. This attitude neglects the fact that the presidents of state universities hold positions which are essentially political; they must, therefore, be sensitive to public opinion. These officials can find many ways within the existing laws to aid or to hinder the religious development of their institutions. The School of Religion at the University of Iowa is the outstanding example of what a state institution can do in the field of religious education. Many state schools find ways of doing poorly what the vigorous aid of the church would enable them to do well.

Before the church can make an effective approach to the administrations of the colleges it must make careful preparation; the most important item in such preparation is the creation of some standards against which college programs of religion can be judged. The American Medical Association has set up certain standards which hospitals must meet if they are to receive full medical approval; colleges are admitted to academic associations because they measure up to certain standards. Against what standards shall we judge college religious programs? I know of one administrator who has under his direction a college of two thousand students; he employs one person in the department of religion and thinks this provision adequate. Who is to contradict him? Certainly not the church, for he now claims that the church is not qualified to pass judgment in academic matters. Further, the typical statement today of the administrator when he is ques-

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tioned about his religious program runs on the following theme: "Our situation is unique; we must solve our peculiar problem in our own unique way." If the church admits this position, it cannot hope to improve the religious standards of many colleges. We need to recognize that individual campuses are not unique. It may be that the problem at Wesleyan is different from the problem at the University of North Carolina, but it is not markedly different from the problem at Amherst, at Williams, or at Colgate. Similarly the religious problem at North Carolina is like that at the University of Michigan, or the University of Oregon, or Ohio State University. It may be that there are ten or a dozen types of institutions of higher learning for which religious standards need to be developed; but standards *can* be developed for these types. Lacking such standards the church in its approach to the campus is powerless before the force of the arguments of campus tradition and expediency.

What might be the nature of the standards which could be set up? For the liberal arts college such standards might run along the following lines. An adequate religious program for the campus must include curriculum instruction in religion which is the equal in quality and quantity of at least the average department in the college. It must provide for adequately supervised extra-curricular religious activities. It must offer opportunities for individual students to seek the counsel of mature men and women in the solving of their religious difficulties. It must provide opportunities for worship. Further, the operation of this program of religious education must be in the hands of persons who are especially equipped for the task and who are equal in personality and training to the other members of the faculty. These persons should be able to look upon religious work with students as a profession.

This last standard, that which would make a profession of student work, presents a whole new problem. The church must recognize that with the exception of the curriculum teaching of religion the occupation of student religious worker does not have the status of a profession; it is not a calling to which the average student worker can give his life and in which he can form a career. Today we consider for the most part that a sincere Christian

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youth, who has his B.D., an attractive personality and an interest in young people is capable of doing student work for a few years while he looks around for a more stable calling. Salaries are not equal to those of the teaching staff, nor are they equal to the salaries of the pastors of strong churches. As a result student programs attract an inferior type of person—age and experience considered.

Effective campus religious work awaits the day when men and women will prepare for it as carefully as they would for teaching or for the pastorate, when they will expect to devote their lives to it, and when they will start professionally at the economic level at which college instructors start but will have the prospect of rising, if they do good work, to the level which is occupied by full professors on the campuses where they serve. The commonly accepted idea that youth is a prerequisite should be exploded and the truth made evident that youth and inexperience are the same handicaps in student work that they are in any other profession. An indispensable part of the student worker's task is to influence the faculty; youths cannot do that successfully.

The place to begin in making effective such a far-reaching program as I have suggested would be for some agency, one full of wisdom and prestige—the obvious one is the University Commission of the Council of Church Boards of Education—to undertake to establish a set of criteria against which campus religious programs can be judged. If these criteria were established it would then be necessary for this agency to head up a *united* effort to enlist the cooperation of college and university administrations in making these criteria operative on the campus. The important point here is unity; if the churches cannot agree on a program then the present deplorable situation cannot be improved. The denominational leaders of a mid-western state sought a conference with the president of the state university; he was glad to attend this conference for he is much concerned about the religious life of his institution. During the meeting these churchmen began to bicker over the nature of the desired program. The university president promptly closed the conference saying: "Gentlemen, when you can agree on what you want, come back." That university is still spoken of in some quarters as that "godless institution."

Modern China Turns to the Old Book*

By CARLTON LACY

TRAVEL in the western provinces of China gives one a thrilling realization of the suddenness with which everything modern is sweeping into a very old nation. I have just come from six weeks in Szechwan and Yunnan. A few days ago we were traveling in a high-powered motor truck over the new Burma Highway, a modern marvel of engineering efficiency. Again and again we crossed the remnants of the centuries old cobble-stone road over which caravans have carried produce between these two neighboring nations, and saw the little trains of staggering donkeys and undersized ponies still stumbling along with their pitifully inadequate packs—in such contrast to the tons of freight, wood oil and gasoline and salt, that were so readily transported in these modern conveyances.

As we rode along we could watch on the opposite side of the canyon the construction of the new railway which likewise is to connect Burma with the very heart of China. At places it is as picturesque and as marvellous in construction as the famous Indo-China Railway. Here again was demonstrated the old and the new; hundreds of men and women with primitive pick and hoe digging down the great earthen shoulders of the mountains, and alongside of them where human strength fails, the modern compressed air drills cutting through the solid rocks the tunnels through which the modern railway trains will soon be moving.

An even more striking contrast, perhaps, was seen in the simple village of Hsichow on the shores of the lovely Er Hai, a lake not unlike in size and shape the Dead Sea with an eastern shore that reminds one vividly of the Mountains of Moab. But behind the village on the west towers a range of mighty snow-capped peaks whose summits reach 14,000 feet above sea level. Here many miles north of the great highway, Hwa-chung University found

* This article was written by the Reverend Carlton Lacy, D.D., Secretary of the China Agency of the American Bible Society, by which it is released.

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refuge after it had been driven from Wuchang and then bombed out of Kweilin. They have set up this modern college in the old temples of the old village. A curtain has been hung across in front of the ancient idols, and in front of the curtain stands a simple cross, and daily a hundred students bow there to worship the true God.

In the temple courts they have fitted up modern laboratories. I saw a mountaineer come in with an old-fashion pack on his back. He had been up the mountainside to fill his pack with snow that the students in the chemistry laboratory might have the necessary cold to complete some experiment. And on the other side was the physics laboratories in which the students had built some radio receiving sets. There each night, far away from home and the tragic events of Europe, the faculty members and their wives gathered each night to listen to the news broadcasts from London and Treasure Island that they might be kept informed of this horrible modern war.

On the bulletin boards under the old trees of Hsichow I saw the little newspaper which the students wrote each week by hand, and conspicuous among other items was the message from the Old Book. There at the very edge of old China these very modern students were eager to study the Bible. The embarrassment from which I have not anywhere escaped in these weeks of travel was experienced again at the repeated requests for Bibles to which we were unable to respond. "When can you get a supply of Bibles out here to us? When will the new edition of the Chinese-English New Testament be ready?" At every city and town and school it has been the same; young people and officials and business men who are very much up to date—maybe I should say because they are very much up to date—are asking for the Bible.

It was so all over Szechwan. You remember that last summer we drove two truckloads of Bibles to Chungking and they were all sold almost before the trucks could be unloaded. We sent in two more trucks in the autumn and repeated the same experience. This time I had to fly in to Chungking and the best I could do was to carry a few light pocket Testaments in my bag. At the first school I visited the same request came. My parcel of books had been turned over to the secretary at the Chungking Bible House,

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but the two young teachers who were eager for Testaments came to my bed room and I presented one of them the Testament I had kept for my own use. Rather ruefully the one remarked to the other, "I asked for that Bible and you got it"; but we sent him another when we got back at Chungking.

In Chengtu the shelves at the Bible House were empty and nearly everyone I met inquired when a new supply would arrive. Fortunately a new route had just opened up to us and 1,100 parcels of Bibles and Testaments had just gotten through by mail. These were not nearly enough to fill the orders. But after months of effort our men have succeeded in getting 49 cases of books sent up to Kunming by the Indo-China Railway and these too now are being delivered all over the west.

Literally everyone seems eager for books. By appointment I called on a former Minister of Foreign Affairs. He reminded me that four years ago, at a most critical time in national affairs, the secretary of the Bible Society had called on him in Nanking and through the generosity of an American friend presented him with a Bible. "From that day to this," he said, "I have read from that Bible every day."

I met a missionary who has been released for two years to assist in a government office. He told me of his great surprise since entering this new and intimate relationship to learn how many of the high officials, who bear heavy responsibility, make it their regular habit to read their Bibles and pray, "and," he added, "they have no hesitation in saying openly that they depend much on these periods of quiet devotion for the strength and wisdom to discharge their tasks."

At tea one afternoon we had together three benefactors of the Bible Society. One was Marshal Feng Yu-hsiang. He gave his simple, rugged testimony. It is wonderful the way he can quote Scripture. He reminded us of my first meeting with him years ago in Peking when he had gone to arrange for the distribution of pocket Testaments to the soldiers in his barracks there. It was the beginning of the "Million Testaments for China Campaign."

The second was a woman doctor who out of her daily earnings as a practising physician set aside one month's income to help the Bible Society. And the third was Mr. Li Jui, the wood-oil mer-

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chant who gave us the Bible van for Mongolia and supports several colporteurs in Hunan and Yunnan. He is one of these up-to-date business men whose services have been requisitioned by the government in a useful manner, and who while doing much to help keep up his country's international credits still finds time to read his Bible in Hebrew and English and Chinese, and to report to the Bible Society when he finds a misplaced comma in one of their editions.

After the tea he asked us to send a telegram to the Shanghai office to order ten thousand pocket Testaments for the wounded soldiers. A very successful campaign had just been put across by "The Friends of Wounded Soldiers." Magnificent work was being done in caring for their immediate physical needs. Mr. Li and some others felt that that was not enough. They recalled how some years ago Madame Chiang had arranged to have all the military hospitals opened for Christian work, and especially in Nanchang hundreds of pocket Testaments had been given to sick and wounded soldiers and scores of them had been won to new life in Jesus Christ. So they got together and agreed to buy these 10,000 Testaments for the wounded soldiers.

A day or two later through a downpour of rain a young Chinese woman came to call on me. She had recently arrived from Singapore. She was on her way for service in the extreme northwest. She had heard of this call for the wounded men. She went to the bank and used her letter of credit and brought to me sixty crisp new ten dollar bills to help to pay for the little books. She had learned from her mother to read the Bible. She knew what it could mean to others. In this very modern age when women travel across a continent to serve their country in need, she realized that the most needed thing was the Old Book with its message for every age. Modern China is eager for this Old Book!

Democracy and Indoctrination in The Church-Related College*

BY THOMAS J. RAGUSA

EDUCATION has ever been, in primitive and modern societies alike, an important instrument in the transmission of culture. Ideologies, political and otherwise, have attempted to maintain and perpetuate themselves through the medium of education. Russia is utilizing her program of formal education for the specific purpose of creating a new collective social order. More recently Fascist Italy and Nazi Germany have consciously and deliberately controlled education, formal and informal, in creating a new social order and a new civilization. And while the totalitarian states and the proponents of the political philosophy of dictatorship have been advocating totalitarianism, we somehow find that the proponents of democracy feel that they must not advocate democracy. Thus, while "education in a democratic society aims to develop the individual in his relationships to the group so that the welfare of society as a whole may be advanced,"¹ we are told in effect that it is pedagogically incorrect to use the steps necessary to achieve our goal. To indoctrinate is to commit an educational sin. J. W. Studebaker, the United States Commissioner of Education, has said, "I am not suggesting that we indoctrinate for democracy."

Such a position appears untenable. If Democracy is to enjoy continued existence in America, our schools must play an increasingly important part in securing its preservation. We must equip our students with ideas, attitudes and habits which will enable them to solve the problems of modern life in a democratic way by democratic means. This can be done effectively in no other way than by indoctrination.

* This paper was read at the meeting of the Texas Council of Church-Related Colleges held at Southwestern University, Georgetown, Texas, February 16-17, 1940. Dr. Ragusa is professor at Incarnate Word College, San Antonio, Texas.

¹ Strayer, Frazier, Armentrout, *Principles of Teaching*, p. 4-5.

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Assuming the superiority of democracy as a political and economic program, what specifically is the rôle of the Church-related college in the preservation of democracy? What methods may be employed by them in securing its continuance? In the light of conditions still prevailing in our country these questions are pertinent, and answers must be sought. The American school has failed in its important task of developing a "citizenry, adequately trained to live in and perpetuate a Democracy."² Products of that education find themselves unable to cope, for example, with the problems of poverty and unemployment, created in part by their own intellectual and scientific genius. No cure has been found for the horrors of war. Racial and religious bigotry still thrive. Crime is on the increase. Class distinctions are becoming solidified. Discontent is rife among the masses. Theories diametrically opposed in spirit to the nature of democracy are finding supporters among the very people trained in our so-called democratic schools. Everywhere there is chaos and confusion.³ "The fundamental problem of life, which is the problem of living together in a social order with the least friction and the richest possible conservation and development of human powers"⁴ has not been solved by our democratic education.

Perhaps we have not happened upon the right formula. Is it a matter of curriculum revision, or is it a matter of educational philosophy? Is it a matter of ineffective methods? Whatever it is, American educators are becoming increasingly aware of the fact that the schools have failed to foster the ideas and attitudes conducive and essential to democratic living.

In an attempt to answer the questions suggested here the Educational Policies Commission of the National Education Association concluded that in determining the general purpose of education in American democracy it would be necessary first to establish certain "preferences, choices, and values," and again that "the most potent universal bases for determining these objectives are those which deal with ethical and moral standards."⁵ What is

² T. J. Quigley, *The Contribution of Catholic Education to Democracy, The Catholic Educational Review*, Feb., 1939, p. 99.

³ *Ibid.*, p. 99.

⁴ John M. Mecklin, *An Introduction to Social Ethics*, p. 3.

⁵ *Purpose of Education in American Democracy*, N.E.A., Washington, D. C., p. 5. (Quoted by Quigley, *op. cit.*, p. 106.)

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needed, in other words, is "a program of social action based on some accepted scale of values judged by moral and ethical standards."⁶ A principle or set of principles which will guide our educational endeavors and direct us in the achievement of our goal must first be established. It is here precisely that the Church-related college can make an important contribution to the preservation of democracy, since the success of democracy depends ultimately upon the morality of its citizens. In developing character which may be defined as life dominated by principles and high ideals, the Church-related college supplies the very life-blood of Democracy, nourishes it and sustains it. Democratic behavior is moral behavior. It "observes and accords to every individual certain inalienable rights and certain inescapable corollary responsibilities."⁷ Only where ethical and moral principles have meaning and are accepted and taught can the full significance of these utterances be appreciated.

The real threat to democracy lies in the moral bankruptcy of the older political order which professes democracy. "It is the boss-ruled, corporation-ridden, tax-burdened city, with its poorly paved, ill-lighted dirty streets, its industrial fire-traps, its graft, its fat politicians, protected vice districts, untaxed wealth, crooked contracts, and wasteful resources,"⁸ that pave the way for the inevitable reaction against a democratic system which tolerates such conditions. The defeat of justice in wealth-controlled courts, the delays of the law, the exorbitant costs involved if one is to secure justice, all indicate how tyrannical democracy may prove to be. Democracy of itself is no more a solution to the fundamental problem of life than Fascism or Communism. She may be guilty of oppression and inequality as much as any dictatorship. It is only because democracy implies an emphasis on fundamental human values that her superiority over other political philosophies is assured. As one writer expresses it, "It is only as men are able and willing to adopt fundamental principles of justice, of equity, of moderation and of self-restraint, to abide by them, to reverence them, to love them and to be prepared if necessary to die for them,

⁶ *Ibid.*, p. 2.

⁷ *Ibid.*, p. 8.

⁸ Mecklin, *op. cit.*, p. 415.

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that any light falls upon our shadowed pathway."⁹ If the Church-related college professes to do anything, it professes to develop the moral sentiments and ethical motives of its students. The possibilities here are infinite. It is the school's duty to present these principles to the students, to justify them, defend them and encourage the students to make them dominating drives in their social relationships.

Because of the extremes to which indoctrination has been carried in other countries where external compulsion supported by punishment has been applied, the term indoctrination has unfortunately become taboo in modern education. "The mere suggestion that a teacher should tell a child what to think causes (some) progressives to throw up their hands in holy horror and protest against this violation of the child's freedom, 'this confiscation of his personality.'" So incessantly has this taboo been proclaimed in our teacher training institutions, in our educational conventions, periodicals, and forums, that many teachers have developed a veritable phobia of indoctrination. They are actually afraid to tell the child that anything is "true, or honest, or just, or pure, or lovely, or of good report."¹⁰ The folkways and the mores, the principles of government, the doctrines of religion, and even the findings of science based upon the labors of the human race from its very inception are thus placed in the category of unsolved problems to be experimented with by immature minds and rejected if found wanting. The result is anarchy, and the annihilation of democracy. Nicholas Murray Butler has said "If our democratic institutions, developed after five hundred years of experience, are to endure, they can only do so through the power of a public opinion which has been taught to think, to understand, and to apply fundamental principles, and which has some conception of the meaning, on the one hand, of human experiences, and on the other hand of human ideals."¹¹ Those who abhor indoc-

⁹ D. J. Hill, *Americanism: What is it?* pp. 38-39. (Quoted by Mecklin, *op. cit.*, p. 440.)

¹⁰ E. Jordan, *The Bogey of Indoctrination*, *Catholic Educational Review*, Jan., 1939, p. 20.

¹¹ The Role of a philosopher of Education in a Democratic State, *The Proceedings of the American Catholic Philosophical Association*, Vol. XIII, 1937, p. 17.

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trination actually contribute to the weaknesses of public opinion which Butler finds so necessary in a democracy because they deprive the child of his social and cultural heritage. "He is sent into the world without any knowledge or understanding of what belongs to him of right, of what is the lesson of human experience, or the working of the great ideals of mankind in philosophy, in literature, in science, in the fine arts, in religion, . . . The child is to begin all over again . . . to reproduce, so much as he can in his short life, all that the human race has been doing for thousands of years."¹² The sterility of such an educational program is obvious. Democracy cannot be saved by throwing it overboard.

How education can possibly avoid indoctrination is difficult to see. Perhaps the educators who condemn it are aware only of its abuses, just as when liberty becomes license. Indoctrination does not imply unquestioning acceptance of a doctrine under threat of punishment. It does not imply a pushing of the doctrine down the throats of our students as some express it whether they will have it or not. "That there is indoctrination of this sort no one will deny; but that all indoctrination is such is clearly false. Education properly so-called must always teach young people to think for themselves; it must insist that they be able to give a reason for the faith that is in them."¹³ It is here precisely that the difference between indoctrination and regimentation lies. Indoctrination implies internal acceptance of a doctrine because of the cogency of the arguments for it; regimentation signifies external compulsion alone.

Thus, even before children may exercise any judgment or choice in the matter, it is necessary in preparing them for life in civilized society, "that they learn to speak their mother tongue, to wear clothing, to restrain their animal appetites and to conform to accepted conventions in such matters as eating, bathing and caring for bodily needs."¹⁴ Such education is plainly indoctrination. In fact, it approaches regimentation as we have defined the term. But while this "constitutes a restraint on the freedom of the child, it is clear that without it he would never be free. To neglect indoctrination, to follow the inclinations and the desires of the child, far from preparing him for civilized life in a Democracy would be

¹² *Ibid.*, p. 18.

¹³ Jordan, *op. cit.*, p. 27.

¹⁴ *Ibid.*, p. 27.

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nothing short of a return to barbarism.”¹⁵ In our fear of restricting the freedom of the individual let us not thereby encourage license.

What we want to say is this: If Democracy is to survive then we must indoctrinate for democracy.

Now democracy may be regarded as one of the solutions to the fundamental problem of human life, “which is the problem of living together in a social order with the least possible friction and the highest possible conservation and development of human powers.” Democracy is the last and we are more and more convinced the best solution to the social problem. It is an instrument or means for the accomplishment of an end, not as many believe an end in itself.

From one point of view democracy may be defined as the vesting of the people with sovereign power. The superiority of democracy over other political systems, and the supreme advantage of popular rule lies in this: that through it, rights and duties, freedom and responsibilities are most intimately related.¹⁶ The exercise of sovereign power emphasizes the obligations that accompany it. Rights and duties become necessary correlates. Thus we see that popular sovereignty is not to be totally identified with simple majority rule. The tyranny of the majority may be as arbitrary as that of the dictator. The minority may be as oppressed in a Democracy as is the Jew in the Germany of Hitler. Democracy signifies something more than rule by the majority. It connotes something more subtle and more spiritual. Its essence is expressed, most adequately perhaps, in the idea of fraternity for in the last analysis democracy is a mental attitude common to the masses of people who compose the democratic society. It consists in the development of moral and spiritual like-mindedness, which similarity of moral sentiments is the essence of fraternity and the basis of democracy. As one writer expresses it: “Where there is no sense of personal duty, no acceptance of universally obligatory ethical principles which majorities as well as minorities must obey, there is no ground of permanence in a democratic form of government.”¹⁷ It is this, which Dr. Butler has in mind when he speaks

¹⁵ *Ibid.*, p. 28.

¹⁶ Mecklin, *op. cit.*, p. 3.

¹⁷ Mecklin, *op. cit.*, p. 431

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of the development of public opinion as fundamental to the preservation of democracy. Thus the ultimate success of Democracy depends (1) upon the establishment of universal ethical principles, and (2) upon the loyal acceptance of these principles by the people as the result of a reasoned and intelligent appreciation of them; *i.e.*, upon the tested moral convictions of the masses of intelligent men and women. If the Church-related college is to make any contribution to the preservation of democracy, it is here precisely that a contribution can be made.

What specifically are the moral principles which must be instilled as matters of faith and loyalty in the people of a democratic society, and upon which the success or failure of democracy depends? First and foremost that there exist certain inalienable human rights which governments and men are bound to respect. But the existence of inalienable human rights is meaningless unless the existence of a Divine Creator is assumed as a self-evident truth. Unless there is a force outside man himself to whom the individual is responsible there can be no such thing as inherent individual rights. And if there is no such thing as inherent human rights then a government brought into existence for the purpose of protecting inherent human rights is sheer nonsense.

The Declaration of Independence which concisely expresses the spirit of American Democracy contains in essence the basic ethical and moral principles which must become the reasoned convictions of the masses of intelligent men and women if democracy is to live. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." These ideas must be translated into ideals or motives of conduct if they are to become effectively meaningful. It is not sufficient that they be seen in a cold intellectual light. They must have a secure place in the affections of man so that they are loved for their own sake. The Church-related college with its fundamental moral and religious purposes and its insistence upon ideals is thus destined to play a large part in the preservation of democracy.

The Church and the Education of Young Women*

BY PAUL SWAIN HAVENS

MY subject is the relation of the church to the education of young women. The presumption is that there is something wrong with the church, with education, or with young women. This thought recalls the story about Bernard Shaw and his umbrella. He discovered one day that it had been taken from the Athenaeum Club in London, and accordingly posted a notice on the bulletin board saying, "Will the Noble Lord who stole my umbrella please return it to G. B. S." When asked how he knew it was a noble lord who stole it, Shaw said, "I read among the rules on the bulletin board that 'the members of this club shall be Noble Lords and gentlemen.' " The assumption behind my subject is that an umbrella, as it were, has again been stolen and that we are on the trail of the villain. But I am not sure that it is not more a case of original sin than of petty larceny.

During the week between Christmas and the New Year the Modern Language Association of America, in annual session in New York, heard its retiring president deliver an address entitled *Nostra Culpa*. The title attracted the attention of a well-known editor who writes daily for one of the New York newspapers. He accordingly wrote as follows:

Now smugness may be fault, and, if carried to excess, even a crime perhaps. But the question is whether people are not going too far in the other direction nowadays. A meeting of school teachers usually has an address entitled, "The Bankruptcy of the School System." Parents in convention assembled face the facts boldly in a nation-wide hook-up, "Our Crimes Against Childhood." The engineers at their annual banquet are told by one of the speakers of the evening that the percentage of illiteracy among civil engineers is higher than among share-croppers in the Deep South.

The pity is that nearly all these open confessions in court are made by the wrong people. They are the decent people

* This paper was read at the Pan-Presbyterian College Union, held at Louisville, January, 1939. Dr. Havens is President of Wilson College.

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of the world. . . . They have their shortcomings, but they are really not the criminals and quagmires and whited sepulchres they describe themselves to be. No doubt we could have better language teachers than we have now, and better educated engineers, and more intelligent parents. But it is not they who are chiefly the matter with the world today.

As if it were not enough that the white man proclaims his inability to rise above his present "defeatist" state of mind, a well-known negro preacher stated a few days later in the same city :

I am sorry to see the white world in such a fix. It seems unbelievable that the white man, who yesterday led our fathers to consider him to be the summation of all that was high, wise, good and noble, should today confess to us through his radio, press, theatre, munition plants, pogroms and even in his churches that he is all but unworthy to hold aloft the lamp of civilization.

A cold form of condolence, this. It suggests that we have not only made a sorry failure of ourselves, but also that the eyes of the world are upon us, watching to see what we will do to redeem ourselves and to restore order and perspective to our world.

We are confronted then with a world in which old values have lost their attraction and new forces have arisen with which we do not know how to cope. We are groping. We are uncertain of our way. But we are not hopeless.

For among many bad omens there are also some good omens. Under the compulsions to thought which the last year has provided, men and women everywhere have begun to understand as they never have understood before the conditions which are necessary if peace is to be preserved. It is true that the expansion of armaments the world over appears to be evidence of a contrary sort, but every announcement of new war expenditures wakes equivalent protest and raises in many minds heretofore passive questions which press for a clear answer. Moreover, the churches of America, through the Federal Council of Churches of Christ in America, representing a score and a half different communions, have for the first time in their history made a concerted statement condemning tyranny, dictatorship, and their allied evils as unchristian. In brief, there is evidence at last of a growing movement to apply moral force, to marshal the morality of peoples,

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against the greed and hatred and persecution and perversion of truth visible in the world. This is a good omen; and we must not despair.

If then "the time is out of joint," and there is hope that it still may be set right, what can be said of the church and the education of young women? Unlike the retiring president of the MLA, I shall refrain from self-criticism—for of that we hear enough—and confine myself solely to suggesting ways in which it seems to me the church can serve the education of young women in this strange world of 1939.

The subject is open to several interpretations. I shall have to pass over much that I should like to say concerning the church's own education of young women, whether in the Sunday School and the subsidiary organizations which many churches now possess, or in the church-owned and church-governed schools, such as those which the Roman Catholic Church maintains. Nor shall I pause this morning to discuss the relation of the church to the education of young women as embodied in the Boards of Christian Education of the various churches. Though much of what I shall say is applicable to these two relationships of the church to education, I shall address myself principally to the relation of the church to the education of young women in schools and colleges which recognize in some tangible way the desirability of churchly influences and, making a positive stand for the Christian way of life, believe that the church is valuable and helpful to their students.

Ten years ago our newspapers, our periodicals, and our conversation were full of the danger to society of organized crime. Organized crime has not ceased, though sociologists and police records agree that it has diminished. Its manifestations were so spectacular and so remote from the experience of the average person that most of us who were law-abiding citizens felt that organized crime, while present in society and highly undesirable, was something which did not touch us personally. The church took its stand, and we backed the church. It was a clear-cut fight against a recognized enemy.

Ten years have wrought many changes. The principal enemy to-day is not organized crime in the old sense, but forces far more subtle, far more dangerous to the spirit, forces which masquerade

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as concepts and tendencies and are as ubiquitous as the air we breathe. Unlike the gangsters and crooks, who, it proved, could be detected and isolated and suppressed, they exist in the mind and the heart, appear disconcertingly as half-truths, are involved in worthy motives, and are mistaken as justifiable means by sincere persons intent on praiseworthy ends. Like the virus of a disease, they work from within, and the symptoms of their presence are often unobserved until it is too late.

Of these subtle present-day enemies there are four which, like the Four Horsemen in the story, ride in the vanguard. They are especially dangerous to youth; and because it is the women of a nation who in a thousand unseen ways set the tone and shape the aims of a people, they are especially dangerous to young women. They are these: first, the tendency to depreciate the dignity and worth of the individual; second, the "defeatist" attitude, to which I have already alluded; third, the concept that society owes us support whether we work or not; and finally, the growth of reliance on physical force. With these enemies the church of to-day must wage an unrelenting struggle if it is to do its duty in the proper education of youth.

The tendency to depreciate the dignity of the individual is peculiarly dangerous to young women. It was because society came to believe in the equal merit of all souls before God that women slowly, painfully, and against bitter opposition won for themselves the rights which they now possess. The subordination of the individual to the state in Russia, Germany, and Italy resulted in the immediate relegation of women to an inferior status. I am thinking not now primarily of political rights, but of woman's rights to consideration as a free citizen in the Kingdom of God. It has been woman's spirit that has suffered most, not her franchise.

The church is in a particularly strategic position to meet this challenge in our schools and colleges. Our humane curriculum, if it teaches anything, teaches that man has an innate dignity of which nothing can rob him. Agamemnon, Oedipus, Roland, Othello, Lear, and Adam in Milton's epic, were blind and proud and foolhardy and disobedient, but even in their tragic errors our college classrooms teach—and rightly—that they are not without their greatness, their human dignity. The relation of the church

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to the education of young women at this point must be that of a resourceful teacher who recognizes his allies and uses them in the fight. The church must hold before the eyes of young persons who are learning the noble lesson taught by their great classical heritage the supreme example of the Man who taught the value of the individual soul. There is no "ism" which will teach a student to reverence herself and God in her. That is the task of the church through teaching her in school and college the simple principles of Christianity and by using and interpreting, with a genius for adaptation which the church has always had, the glorious works of the great thinkers and artists of our occidental world.

The "defeatist" attitude is the direct outcome of man's realization that his own efforts have not always been successful and of lack of faith in God to supplement his own strength. I do not like the phrase "spiritual bankruptcy," but it applies in a limited sense. I deny that society is spiritually bankrupt, but I agree that society has strayed into a morass and does not know where to turn next. Here again the danger is especially great for young women. Trained as they have been during the last thirty years to look forward to a purposeful career in the home, the professions, or in business, they see their fiancés unable to find gainful employment and the doors closed in their faces as they seek employment themselves. If our young women give up in despair, there is not much to be hoped for from our young men.

But if the church can assert the worth of the individual and his dignity and can add now the message of hope and of patience and of faith in hardship which is ever-present in the life of Jesus and St. Paul and the other saints of the church, it will do an incalculable service. It is our young women who, as they make their homes and rear their children, are more closely linked than their husbands with the training of the spirit and the shaping of the instincts and emotions of future generations. We cannot let them go into the world defeated before they begin their life-work. The risk is too great. This enemy, this prevailing despair, the church must meet at this most critical time, the school and college years.

The person who has accepted defeat invariably rationalizes himself into the position of believing that it was not he but forces beyond his control which are responsible. The next step is to rea-

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son that the government or the state should care for him, since government in one form or another seems to be responsible for everything at present. Very quickly the person falls prey to the "pensioner complex." Let no one think that it is only the elderly among us who see rosy dreams of \$30 every Thursday, of free ham and eggs. Youngsters read the newspapers too, and—critics of youth notwithstanding—they now and then take a tip from their elders; and ham and eggs taste sweeter at eighteen or twenty than they do at sixty-five.

There is no need to elaborate upon the spiritual danger to youth inherent in the concept that a person is entitled to support whether he works for it or not. The budgetary difficulties implicit in the idea are sobering enough, but the potential danger to the spirit of young men and women is far more terrible to contemplate. Indolence, lack of ambition to be one's best self, stunted minds and souls, all-pervasive selfishness—these are some of the spiritual results which accrue to the person who shrugs his shoulders and expects the state to support him. I do not minimize the stupendous problems created by current unemployment, nor do I wish to over-simplify the matter. But our unemployment and relief problems will *never* be solved if we permit our youth to go from school and college without self-discipline and without a firm determination to do their part.

For young women this matter has particular relevance. In the homes which the majority of them will help to make, and in the professions or other vocations which they will follow, experience shows they will be called upon to go the extra mile many a time, to give of themselves twice over. We must take heed to give them the hearts which they will need.

It is the church that can do so. It is the story of the *via crucis* that can do so. Young women—and young men—need the strength which comes from the knowledge that out of pain and suffering and labor and unselfish service comes a satisfaction deeper than ease and "security" can give. The Christian life is the adventuring life; the church must see to it that youth's priceless love of adventure is not chilled into a stale, sterile choice of security instead. What if Jesus had chosen security on that Friday when he stood before Pontius Pilate? None present would

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have uttered a word of reproach. But the world would have been different.

And finally, the worship of force. I do not mean merely the building of armaments. That is bad enough. I mean rather the acceptance of the belief that force must be the inevitable ultimate arbiter of issues, the world being what it is. Some of us who are no longer youngsters may have given over the fight on this point and conceded that in a world of force, force is the only answer to a threat. But a moment's reflection will show that that conclusion is unsound and that we cannot permit our young men and women to accept it without challenge if we are to assist them to build their world better than we have built ours. I say that that conclusion is unsound. It is if we are Christians. It is sound if we are only half-Christian or Christians with reservations. I regret that even some ministers, though they would be presumed to be really Christians, are unsteady on this issue, for one of them—a very well known clergymen—wrote as follows recently:

It is silly to talk about abolishing war. Such twaddle is either the language of morons, the utterances of incompetent people, or the solo of cowards. . . . The war defending this nation will be a righteous war, a necessary war, and a war in defense of Christ, in defense of the Church, and in defense of home and native land. You ought to be willing to fight such a war. If not, you ought to be court-marshalled and shot.

I am not now concerned over the question whether one ought or ought not to fight if one's country is invaded. Upon that matter there are many opinions. But I am deeply concerned over the apparent acceptance of war as inevitable and over the cold-blooded call to arms made by a minister of God.

The church must do better than that. It must bring home to younger persons—and to older persons—the message of Jesus Christ that force does not and cannot solve an issue, that hatred breeds hatred, and that only charity and love in the widest sense bring permanent appeasement. This fact implies, of course, a way of life and for many a change of heart. The time to plead for both is in the school and college years; and the church must do its work with patient logic and unflagging energy, for the

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young are as tenacious of their beliefs as the old sometimes, and likely to feel more sure of themselves.

Out of the many enemies which beset youth I have alluded to four which seem to me to be of principal importance to the future of young women. Some would undoubtedly select others which they consider of greater importance. But it is not my choice or yours which matters today. What does matter is our recognition that the problem of the church in its relation to the education of youth changes from decade to decade and from year to year. We shall do well to ask ourselves in calm reflection what the church must face now and do our best to assist the church in its work of guiding and strengthening and inspiring our young men and our young women.



Let Us Save Religion in College

By EDGAR HANKS EVANS*

TWO of my ancestors in 1875 each contributed "2 bush Indian corne," which was then a substantial amount, to help build for Harvard College a "new brick college"; another was one of two overseers who for ten years financed and erected the building; a fourth ancestor, Rev. Joshua Moody, collected "60 Pounds Sterling" annually for seven years for the college and later was offered the presidency of it. The interest of these men in the institution was, manifestly, due to their profound devotion to the ideal of education under Christian auspices.

Three hundred years after the founding of the college, something had happened to this ideal. At the Harvard Commencement in 1935, President Conant said, "I shall attempt no excursion into the fields of religious belief; that is not the function of a baccalaureate sermon in this college in the 'Twentieth Century.'"

Now it is generally admitted that religion is the source of education. The Christian Church is the mother of colleges. Throughout this country are over five hundred liberal arts colleges founded by churches or individual Christians, endowed or now supported almost entirely by church members. Over four hundred of these colleges require certain courses in Bible and religion as a pre-requisite for graduation. About one hundred are independent colleges and could have such courses but do not. In addition to the latter, there are three hundred state and municipal colleges, none of which have the requirement because of legal restrictions. Many of the colleges which do not or cannot require Biblical or religious courses have some sort of religious observance such as voluntary or required chapel attendance, elective religious courses, and student organizations such as the

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Y.M.C.A. and Y.W.C.A. But these factors affect directly only a small percentage of the students or all of them in only a small degree. It is pertinent to ask therefore whether the absence of required religious courses and the inadequacy of religious programs have favorable or unfavorable results, and whether all colleges, where legally possible, should require the teaching of the Bible and religion.

EFFECTS OF IRRELIGION

Dr. Henry C. Link writes in his book, *The Return to Religion*,¹ "Upon my entering college, this discipline (of home religion) was automatically left behind. Except for the college chapel service, of pleasant variety, no formal religious observance was required. Not only did we receive freedom from religious routine, but the education we received gradually emancipated us from the intellectual routines of religion. We learned, in the light of modern science, how absurd much of the Bible was. . . . In the end, we had learned that the concrete details of religion, the Church and the churches, the creeds and the doctrines, the rituals, the ministry, the regimentation of people in religious practices, all these were but the superstitious mistakes of uninformed minds trying to express the spiritual core of religion.

"My wife in one of the great colleges for women, and I in one of the renowned colleges for men, received the Phi Beta Kappa keys. We both profited by our education to such an extent that we became virtual agnostics. If we believed in God at all, it was the most vague and attenuated kind of belief. Certainly it had nothing to do with the Church, the practices and preachings of which by this time became repugnant to us. We considered ourselves above such antics."

Philip E. Wentworth went to college expecting to enter the ministry. In the *Atlantic Monthly* of June, 1932, he wrote: "In 1928 I took my degree. Four years have now elapsed since then, and my ideas have undergone no important modification and I remain irretrievably lost to religion. . . . Thousands of young men and women go to college each year from homes more or less like mine to return changed beyond recognition in all their ideas. . . . College not only may, but often does, deprive a student of

¹ By permission of The Macmillan Company, publishers.

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his religious convictions without giving him anything to take their place.”

The critical moral situation that existed in some colleges, perhaps in many, manifested itself in recent years in a succession of shocking, criminal acts committed by their students. The deliberate killing of an associate by two young men just for the thrill, the premeditated murder of a close friend, the murder of parents to secure insurance money, the blackmailing of a father for money, and the gross immorality in a fraternity, were widely publicized in the daily press. Recently a nationally known magazine published an account of startling immorality in an anonymous sorority.

All these acts indicated an absence of moral and religious restraint. They took place in institutions, where Biblical and religious instruction was either not given at all, or only as an elective taken by a few students. This does not tell the whole story, but it is either an amazing coincidence or it shows a great need for religion in connection with education both before and in college.

THE FAILURE TO DEVELOP RELIGIOUS INTEREST

While there are many colleges in which religion remains a vital matter, there are unfortunately, a large number in which it does not. The failure to develop and deepen the religious interest and convictions of students, while giving them a college education, is due to two general causes. The first is the reduction of classroom instruction in Bible and religion to an insignificant place in the curriculum or the elimination of it, on the theory that courses in the Bible and religion are not of such cultural and educational value as to necessitate their inclusion among the many other requirements for graduation. This attitude is partly due to ignorance of the moral and religious results obtained by the many colleges that have given an adequate place to courses in the field of religion. The second cause is the lack of an adequate program of religion, and the absence of an active concern about religion by the faculty. The first is an educational and academic matter and relates to the college as a teaching institution. The second has to do with spiritual cultivation and with life. With reference to the first, that is, giving Biblical and religious courses a place

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in the curriculum second to no other, the independent and church-related colleges have a distinct advantage—they have no legal inhibitions in this matter. They all can do it.

EARLY OPPOSITION TO RELIGION

The opposition to Biblical and religious courses did not suddenly spring up. The seed was sown through a period of over a hundred years. The French Revolution started a wave of thinking and living which, together with the influence of Thomas Paine through his book, "The Age of Reason," and others of his intellectual attitude, brought about in American colleges serious loose thinking and looser living that was a matter of great concern to the Church in the early part of the nineteenth century.

The influence of German universities in the latter half of the nineteenth century is strongly put by the well-known writer, Irving Bacheller, in an address in 1935. He said: "In 1870 our colleges began the importation of European professors and the minds of our young were soon flooded with European thought. Its philosophy was then, frankly, of an atheistic leaning. Many able men were contending that religion should no longer be a part of public instruction, and schools and colleges soon put it out of doors as a thing unworthy of their attention. The colleges compromised on ethics—a long leap backward toward paganism, for the ethics of today is no better than that of Aristotle."

A little later in the last century, Robert G. Ingersoll, with his brilliant eloquence and unsparing criticism of prevailing beliefs and teachings, developed a large following. The agnosticism of sixty to seventy years ago became somewhat fashionable, and there gradually developed a subtle indifference, becoming actually hostile to religion in academic circles, especially in the East.

The great emphasis on scientific studies, arising during the Darwinian period, the demand for utilitarian or so-called bread and butter courses, the great increase in the number and variety of courses available in the social and scientific fields, and the rise and great influence of state-supported and large non-state colleges added to the lack of interest. The increasing use of elective courses that were introduced by President Elliot of Harvard, was perhaps the most influential of the immediate causes of the

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elimination of courses in religion from among graduation prerequisites.

THE COURSE OF ABANDONMENT

The abandonment of religious activity in a college usually begins with a general lack of attention to religion in college by trustees, administrators, or faculty. This results in excluding courses in religion from requirements for graduation, although such courses when properly conducted become the back bone of all college religious life. Without them, students become indifferent to religious matters. Optional religious courses are neglected and made purely objective. Chapel meetings, where required, become formal, irksome, and uninteresting, and where not required, are just passed up. Campus interest in religious activities decreases. The abandonment of religion becomes nearly complete.

OBJECTIONS TO REQUIRED COURSES

Why do colleges not have required Biblical courses when they might legally do so? Many formerly required them. Were there objections to such courses? There were, from some educators, but *not*, except in sporadic cases, from *students, parents, or the public*. The objections were of course sincere but most were unimportant, even trivial. Some arrested attention, some were arbitrary, a few were serious, none were impelling. All the objections could have been answered by consultation, by examination of results in other colleges, by tact, and especially by the will to carry on. What were these objections?

A few years ago several educators, some of national note, and some, not then, if at any time, connected with colleges requiring religious courses, expressed, when interrogated, their opinion about such courses. One, the brilliant chaplain of a large college, wrote facetiously but not factually. Another connected with a theological seminary, alluded to the fact that a Bible course was not required in their Chinese missions, overlooking the fact that Chinese law then forbade such requirement.

Other objections were that requiring any courses, even hygiene, was sometimes resented, the psychology was unfortunate and that the desired results might not be attained. In view of the com-

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mentary statements made in a careful survey of fifty-four colleges having required religious courses, it definitely appears that such fears and doubts as above are not based on experience and are clearly groundless, that colleges having required courses do function in strengthening the life and character of students, that there is no serious resentment or objection on the part of the students and that unfavorable results are in a very small ratio.

OBJECTIONS ANSWERED

It is quite significant, however, that as though apologizing for their conclusion, some of the educators qualified their objections by citing certain needs and values of religious courses, and thus made a strong argument for required Biblical courses. They admitted that students should have an acquaintance with religion because the ignorance of the English Bible is "shocking" and interferes with the ability to write good English. One was positive that the Bible had a proper place in the college curriculum. But strongest of all was the feeling that higher education without religion could not give "the best results in personality and character."

It has been gravely argued that required Biblical courses will hinder the development of clearer Christian ideals, that students will be bored and thus come to hate religion, that "broad information" and a certain "sort of liberal education" will develop a desirable religious personality better than the required study. One group stated: "The kind of religion desired is the emotional set or tone resulting from a complex and extensive intellectual training." The last is simply paganism, and cannot be acceptable as a substitute for the Christian religion.

Much is made by the opponents of required Biblical courses of the alleged dangers of so-called "compulsion." This is a misnomer. It is also a psychological bugaboo. Compulsion implies resistance. In actual experience, there is rarely, if any, resistance. Students take the courses as a matter of course just as they do other required courses. There is no compulsion on the student to accept what is put before him, but the requirement does mean that he is made acquainted with the great truths of religion; God, immortality, the moral government of the world,

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righteousness, sin, and the unique life and exalted death and resurrection of Jesus. It does mean that every student is taught the strength and beauty of the Bible, and the far-reaching effects of this, the greatest of all books, on history, literature, music, ethics, law, and the social development of the race. All this should be taught in all non-state schools and on the same scholarly plane as science, mathematics, literature, economics, and language, subjects which are required for graduation by all colleges.

The objection that is made to required courses because there are Catholics and Jews in Protestant colleges, is not serious. The fact is that some leaders among Jews and Catholics are advocates of required Biblical and religious courses, and they offer, if students of these faiths should object to being taught such subjects by Protestant teachers, to provide teachers to conduct the courses as far as divergent points of view are concerned.

Colleges with *only elective* Biblical courses must believe that such courses are helpful and desirable; otherwise, they would not be continued. One such college claims that its courses help to enlighten students regarding the supposed conflict between science and religion, that they show the influence of the Bible on the course of civilization, and that they give enlightenment on the relative value of religions. These and many other benefits are undoubtedly secured as claimed. But since they are also being secured for all the students in over four hundred colleges that have required Biblical courses, and since it is evident from all sources that only a small proportion of the students take such courses when elective, it would seem that all non-state colleges should *require* them, and assure their value for all their students. If the courses are of such great value to the few students who elect them, why shouldn't all the students have them?

IN SUPPORT OF BIBLE STUDY

If there are objections to required Biblical courses, there are also reasons for them. Is the Bible, together with the religion developed from it, of such consequence to the individual and society as to make it necessary for the educated man to know something about them from a purely academic standpoint and to incorporate them in his life because of their moral and religious

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values? The expressions of a large number of the world's foremost statesmen, writers, scientists and philosophers show a strong advocacy of a knowledge of the Bible and of devotion to religion.

At least eleven of the presidents of the United States have spoken their convictions about religion. Washington, of a liturgical faith, declared: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Lincoln, the non-church member but devout Christian, out of profound experience spoke: "Take all of this book (the Bible) upon reason that you can and the balance by faith, and you will live and die a better man."

Strenuous Theodore Roosevelt contended: "Almost every man who by his life-work added to the sum of human achievement, of which the race is proud . . . has based his life-work largely upon the teachings of the Bible." Wilson, the scholar, averred: "A man has deprived himself of the best there is in the world who has deprived himself of this—a knowledge of the Bible," while quiet-spoken Coolidge delivered the statement that "the foundation of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country." Other presidents, Jefferson, Adams, Jackson, Taylor, Grant and Hoover, gave utterances to similarly impressive convictions, regarding the Bible as the only book of universal interest, the anchor of our liberties, and full of the greatest wisdom.

It is moreover by men of such philosophic vigor as Immanuel Kant, Goethe, and Benjamin Franklin, that great emphasis is laid on the sublime philosophy, the educational value and the personal need of the Bible. When Robert A. Millikan and Arthur H. Compton, both Nobel science prize winners, and Jacob G. Shurman, former Cornell University president, emphatically proclaim that "a knowledge of the Bible is an indispensable qualification of a well educated man," it behooves scientific persons of less accomplishment to recognize the educational value of the Bible.

William Lyon Phelps in a recent radio address said: "*The Bible has been a greater influence on the course of English literature than all other forces put together*; the Bible is not only the foundation of modern English literature, it is the foundation of

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Anglo-Saxon civilization. . . . Everyone who has a thorough knowledge of the Bible may be called educated; and *no other learning or culture*, no matter how extensive and elegant, *can form a proper substitute.*"

Mr. H. G. Wells writes in the May, 1935, issue of the *Readers' Digest*: "When I was asked which single individual has left *the most permanent impression on the world*, the manner of the questioner almost carried the implication that *it was Jesus of Nazareth*. I agreed.—Now, it is interesting and significant that I, a historian, without any theological bias whatever, should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. . . . The historian's test of an individual's greatness is 'What did he leave to grow? Did he start men to thinking along fresh lines with a vigor that persisted after him?' By this test Jesus stands first."

"The greatest facts in ancient history," said Irving Bacheller, "were two personalities and the sayings they left behind them, which, carried far and wide, took possession of the Roman empire and changed it utterly. This is perhaps the biggest fact in human history. *Shall then the academic world seek to discredit and hide from the young the great sources of inspiration* as if it were ashamed of them?"

REQUIRED COURSES ESSENTIAL

After reading these expressions of the intimate thoughts of eminent and great men, to which many others could be added, who among us is big enough to claim authority, and upon what ground, for insisting that the wealth of the Bible and its way of life should not be a part of the education that is required of all students? One of the weaknesses of the elective argument is the fallacious assumption that the Bible and religion are not of such importance intellectually as to warrant placing them on a basis of equality with any other subject. Biblical courses should be required because they will then be taken by all students. Where such courses are elective, they are taken by only a small percentage of the enrollment at any one time. At the present day in a large eastern college, which boasts of a college of religion on the

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campus, only six-tenths of one per cent of the liberal arts students are taking religious courses. In the four Indiana colleges that do not have required religious courses, the percentage last spring ran from five to twenty-two.

Some people have a blind spot when they view the elective system. The theory was hailed as a great advance in education, but it is not applied to what are considered curricular essentials of an education, such as history, science, etc. These are not elective, but are definitely required either by specific subjects or by fields of study. On the other hand Biblical and religious courses are put in curricula as elective. Naturally, they are chosen last or not at all when a schedule of study is made up. The system has become an unwarranted, though probably unintentional, discrimination against the study of the Bible and religion.

It is sometimes said that a college is teaching religion academically and adequately when professors of English and history comment, as occasion arises, on certain literary productions and historical events that are related to religion, and that therefore required courses in religion are unnecessary. Such effort may be excellent, as far as it goes, but it is necessarily only fragmentary and supplementary, and is utterly inadequate to give even a cursory knowledge of religion. No professor would countenance the idea that history could be adequately taught by allusions to historical events during language and literature classes nor that science would be grasped from formulae incidentally found in mathematical classes. Why should it then be thought that an adequate knowledge of the Bible and religion could be similarly acquired?

The average student of sixteen to eighteen years of age, as he comes to college, has little knowledge of the Bible from the standpoint of the educated man. He does not know its value as a study for culture, information and spiritual development. He comes into college among older students who may know even less than he, and is under professors whose attitude may be indifferent or even hostile to what religious development he previously had. With his adolescent ideas of the Bible, he is not able to cope with the critical comment that he may meet, and he has great temptation before long to join the ranks of the scoffers or the

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indifferent. Furthermore, pressure from each professor for the student's time and the attitude of the student to get into the bread and butter courses as soon as possible, are apt to and do result in many students failing to take elective courses in Bible or religion.

RELIGION ON A PLANE WITH SCIENCE AND PHILOSOPHY

Dr. A. H. Compton, 1927 Nobel prize winner in physics, said in a recent address: "When science points out that the individual has survival value only insofar as he contributes to the welfare of his group and philosophy indicates that, since human values are the only true ones, men should strive to enhance these human values, and when religion points out that as men are the children of God, they can do their duty to Him only by expressing their love of their fellows through service for mankind, it is clear that from whatever mode of approach the only adequate objective of life is the welfare of mankind.

"It is noteworthy, however, that though science and philosophy agree on this point with religion, religion is the only agency which is concerned with stimulating men to work for the objective thus so clearly brought forward." In another recent address, he said: "History shows no agency comparable in influence with these religions (Christianity and Judaism) in bringing the spirit of good will among men." It is therefore easy to understand why Dr. Compton believes that colleges, where legally possible, should have required Biblical and religious courses, and that all colleges should strengthen as far as possible their religious programs.

FAVORABLE EXPRESSIONS OF TEACHERS AND STUDENTS

Let us inquire from those actively connected with teaching what are the results of required Biblical and religious courses in colleges. In a nation-wide religious survey of 838 colleges, made by the Council of Church Boards of Education, there is a report, based on confidential answers from 201 of the colleges having required religious courses, in regard to the value of such courses. The writers unequivocally declared that in their judgment religion is one of the basic subjects for a college curriculum, that a knowledge of the Bible and religion is essential to a liberal edu-

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cation and to the formation of a better philosophy of life. Culture is gained through the study of the Bible as literature. Better results in character building are found than from any other source. Loyalty to the churches, that founded the colleges, demands religious education. Students again and again expressed the idea that required religious courses had great influence on their characters and culture, their understanding and discrimination.

The survey goes on to say, "The unanimity of statements from 201 colleges seems to indicate the validity of their judgments. The agreement of the opinions of students and teachers shows that to a large degree these courses are accomplishing the designated purposes. The absence of negative statements from students is a remarkable testimony to the effectiveness of courses in the Bible and religion."

WHAT IS A CHRISTIAN LIBERAL ARTS COLLEGE?

Most of the colleges that call themselves Christian but do not have required Biblical courses, were founded by churches or individual Christians that believed in such courses. In view of this, it might be well to inquire what constitutes a Christian college. These colleges maintain some of their earlier attitudes toward the religious life. They may have chapels in which religious services are occasionally held. They may continue in amicable relationship with some church body, and they generally have in their curriculum elective courses in religion. But are they educationally Christian?

The primary function of a college is teaching. When it ceases to teach, it is no longer a college. The nature of the knowledge, to which it gives outstanding importance or about which its culture centers, determines its classification as liberal arts, agriculture, scientific, or medical. Under each classification certain appropriate courses are, and must necessarily be, *required*, or the name means nothing. A religious college, to be such, must therefore have *required* courses in religion. A Christian college must *require* courses in the Bible and the religion contained therein for all students, otherwise it is not Christian academically, certainly not for those students who do not elect the courses.

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It is generally considered that a *liberal arts college* must require the teaching of certain elemental subjects. Nobody will claim that a college, without requiring a reasonable amount of English, science, literature, mathematics, foreign language, economics, and history, could, by any stretch of the imagination, be called a liberal arts college. Surely a culture that is so deeply embedded in ancient and in modern life, and that has its threads of influence so inevitably intertwined in history, occidental literature, sociology, art, music, and government,—as the Bible and the Christian religion, cannot be omitted from the academic study and life of any student without preventing him from clearly understanding what much of his other study is about, restricting his religious knowledge and choking the growth of his spiritual life.

Without having required courses in Bible and religion, a college may have many Christian professors and students. It may have even a helpful religious atmosphere, and, on the campus, or adjacent to it, the practice of worship. So may a State university. But for one to obtain a reasonable Christian education without being taught the Bible is as likely to happen as to reach an understanding of the higher mathematics without a knowledge of the multiplication table.

While state and municipal-supported colleges and universities cannot have required courses in religion, sixty-nine per cent of them and twenty-one per cent of state teachers' colleges have optional courses. Thus it would appear that there is no reason, except in a few cases where constitutional provisions interfere, why courses in the philosophy of religion, Biblical history, the Bible as literature and ethics, the Bible and religion as great factors in sociology, history, music, and art, should not be taught in such institutions as well as the philosophy of Karl Marx or the history of Russia. There is, in many state colleges, a recognition of the desirability of religious influences in the life of students. Lectures are arranged on religious themes or encouraged by college authorities. Religious, denominational or union foundations are sympathetically looked on. In some cases, credits for graduation are given for religious courses taken elsewhere.

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POSITION OF THE CHURCH

The attitude of ministers and official religious bodies, as well as of a large majority of church members, toward requiring Biblical and religious courses in non-state colleges, is almost unanimously favorable. In 1935, fifty Indiana Presbyterian ministers expressed their desire for such courses in personal letters that were very clear and definite. In 1936, at the National General Assembly of the Presbyterian Church of the U. S. A., attended by nine hundred delegates, about half being laymen, a section of the resolutions unanimously adopted as part of the report of the Committee on Christian Education, reads:

RESOLVED that we strongly urge those colleges not requiring Biblical and religious courses to give courses in Bible and religion as advantageous a place in their curricula as any other courses, and include them in their requirements for graduation.

At a recent Indiana state meeting of the Church of the Disciples, the following was part of the resolutions:

We consider it the obligation of all colleges and universities, when it is legally possible to include courses in Bible and religion among their many other requirements for graduation. . . . We consider it the responsibility of all colleges and universities to guard and conserve, even more, to create character in harmony with the principles of religion.

That other church bodies, if the matter were brought to their attention, would have a similar reaction, there can be little doubt.

The experience of the past fifty years in non-state colleges, both large and small, indicates that whatever reasons there were for abandoning the teaching of the Bible and religion, it is apparent now that there is ample justification for re-establishing such courses where they were formerly required and of strengthening the courses where now existing, both as to curricula and personnel.

RESPONSIBILITY FOR RELIGIOUS COURSES

How shall this be brought about? In an article entitled, "The Trustee and His Place in Academic Life," former U. S. Senator George Wharton Pepper, Trustee of the University of Pennsylvania, wrote in the University magazine of July, 1935:

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Another delicate discrimination must be made by the trustees. It concerns the official attitude of his institution toward religion. . . . Any trustee who is aware of the power of belief and is indifferent to the place of religion in his college is evading the greatest of his responsibilities. He can, of course, take refuge in the statement that responsibility rests with the faculty. But, even so, it is the trustee's attitude which makes it easy or hard for the faculty to discharge it.

In a subsequent letter to me he wrote:

I believe that the trustees of a college must distinguish between problems respecting the intellectual development of the student and those which have also a moral or character-making element. As to the former, the trustees will do well to accept the judgment of the faculty. As to the latter, I do not think they can escape the personal responsibility of decision. I am of opinion that this responsibility extends to the question of the attitude and policy of the institution toward religious life and teaching and the giving to students of the opportunity for Bible study as part of the curriculum.

I do not think it at all unreasonable for trustees to take the necessary steps to establish required courses in religion and the Bible in any institution in which required, as distinguished from elective, courses are accepted parts of the educational program.

While the policy regarding the religious life and instruction is in the power of the trustees, it is the responsibility of the faculty to formulate a curriculum in harmony with the charter and adopted policies of the institution. Their acquaintance with the technical educational questions involved enables them to introduce required courses in Bible and religion into the curriculum so that they meet all academic requirements, conserve the spiritual values involved, and are conducted in a spirit of reverence. The selection of competent professors is a matter of vital importance and the joint responsibility of administrators and trustees. Such men should be at least the academic equals of other faculty members, and should have marked qualities of reverent scholarship, tolerance, and teaching ability.

A partial inquiry indicates that many alumni of colleges not having required Biblical courses are in sympathy with including such courses among requirements for graduation. This is par-

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ticularly true of the more mature alumni who have had an opportunity to realize, in the experiences of life, the value of such courses. If all alumni were acquainted with the results in colleges that do have such courses, there would be a very large majority favorable to installing such courses.

It will undoubtedly be found that the vast majority of parents with children in college would be favorable to required courses. These parents wish their children to be more fully acquainted with this great field of knowledge, and particularly to be brought under the influence of the character building forces that are embodied in religion.

The great army of alumni and parents who believe in the Bible, the large number of students whose choices should be guided, the great number of church members who are interested in their future leaders, the church bodies that have long ago thought out the problem of religion and education, and the growing number of patriotic persons, who, particularly in these times, realize that religion is deeply essential to the future of education and democracy—all of these call upon us who are interested in education to see that this basic element in life is not relegated to a minor position in the college curriculum, but is given an exalted place. *Informal committees of alumni and churchmen should be formed to bring this matter to the attention of boards of trustees. This has been done at three colleges in Indiana.*

Let us not forget that the future of American education is bound up with the future of our religion. If dictators, be they individual tyrants or legislative groups, deprive the citizen of his liberty of worship (which includes religious education), or restrict him in its development, general education will suffer keenly, as witness Germany today. In his memorable address on the fourth of January, 1939, President Roosevelt said: "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. *The first is religion. It is the source of the other two—democracy and international good faith. . . .* Where freedom of religion has been attacked, the attack comes from sources opposed to democracy." Education, the daughter of religion, needs not only to suffer the existence of religion but to develop a positive knowledge of religion in the minds of all

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college students. Otherwise, education is laying the foundation of its own destruction and that of the Church.

RELIGIOUS COURSES SHOULD BE REQUIRED

After all is said, the issue, which cannot be avoided, is what is essential to a college education in a college which considers itself Christian. There are no colleges without requirements for entrance, attendance, conduct, proficiency and courses. All colleges decide that certain specified subjects are so basic that all students must pursue them. To exclude courses in religion from this indispensable list is an institutional decision that they are not of sufficient value and importance to be among the conditions for graduation; that they are not necessary for a college education, not even in a Christian institution; that they should be eliminated as essential factors in developing culture, character and religion, and a comprehensive consideration of truth and life. The issue is clear. The consequences are unavoidable. The responsibility of trustees and faculty for the decision and of alumni for its support is inescapable.

Bishop William F. Anderson, in an article in the *Christian Century* of September 5, 1934, forcefully epitomized the problem:

I make no apology for thus calling for the giving of a new importance—the supreme importance—to the teaching of religion in the Christian college. For religious insight, as found supremely in the teaching of Jesus, is the most liberating, as it is the most needed, intellectual fact in the world today. There is no longer the slightest justification for either hesitance or lack of confidence in teaching religion because of supposed conflicts with other educational disciplines. The results of the critical studies of the past fifty years have liberated religion, have given it a new right to stand on its own feet and assert its moral authority over man's mind and his deeds.

Frontiers of Christian Culture*

BY HENRY J. ARNOLD

THE frontiers of countries are the border regions of settlement and civilization. They are regions, the exploration and settlement of which require courage, persistence and cooperation on the part of those who would establish their homes and industries there.

Mental frontiers, likewise, are areas of psychic activity and energy, supposedly located at the border regions of consciousness, concerning the nature of which the psychologist knows comparatively little as yet, but which nevertheless offer fruitful opportunities in exploration.

The analogy can also be carried over into the realm of the social. Human experience has taught us that there are vast and unsettled frontiers in the realm of Christian culture and civilization.

The subjugation and settlement of these frontiers likewise offer great opportunities to those who have the moral courage, the conviction of faith and the physical hardihood to carry on in the face of discouragement and disappointment.

But what do we mean by culture?

Thomas Carlyle said, "The great law of culture is: Let each become all that he was created capable of becoming." Emerson's statement points in the same general direction when he says: "Culture implies all that which gives the mind possession of its own powers; as language to the critic, telescope to the astronomer. It is the suggestion from certain best thoughts, that a man has a range of affinities through which he can modulate the violence of any master—tones that have a preponderance in his scale, and succor him against himself. Culture redresses his balance, puts him among his equals and superiors, revives the delicious sense of sympathy and warns him of the dangers of solitude and repulsion."

In recent times culture has been given a more social interpretation. In this sense we may think of culture as a condition of

* This paper was read by Dr. Arnold at the time of his inauguration as the third president of Hartwick College on October 21, 1939.

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society when the control of nature and natural impulses is so regulated that a harmonious balance of the spiritual and the material results.

President Hutchins has pessimistically pointed out that in the educational field we seem to have come to a state of utter helplessness in culture. Albert Schweitzer contends that there is no such thing in contemporary life as culture. What we call culture, he says, lacks that central luminous ideal. President John Mackay of Princeton Theological Seminary warns that we are trying to make a psychological interpretation do duty for a living God—and it can't be done. The Christian conception of culture would therefore demand that we infuse into our cultural pattern a sense of the living God. We must say and approve and affirm that man can be adequately understood only as a child of God.

I think it is a serious error to assume that Christian culture, with its emphasis on spiritual values is inferior to secular culture. Some of the world's greatest works in literature, art, music and philosophy have been inspired by Christian ideals. Christian culture is adaptable to a changing world, to progress, even to this century of machinery and social complexity.

Christian culture is not an ephemeral thing. If it were we might turn our backs upon all the rich intellectual and spiritual stores of past centuries. Neither is Christian culture a frozen thing. If it were, the old narrow classical curriculum would suffice.

It is the clear duty of the college then to expose its students to the best thoughts gleaned from all ages and enlarge the capacity for their application to the present.

SPIRITUAL EXPLORATION

The first of the frontiers of Christian culture which promises great enrichment of life to those who have courage and faith to enter upon it is that of *spiritual exploration*. I fear that there is much truth in the charge made by some of our modern prophets that we are gradually developing a race of spiritual illiterates. We think of the millions in our land whose spiritual lives have never been quickened, who are devoid of the appreciation of beautiful music, poetry and art. All of us are lacking in some

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degree in such spiritual qualities as love, confidence, faith, sympathy and tolerance.

It is well to remember that it is because of our spiritual powers that there is in each of us the possibility of becoming more than we have ever been before. The spiritual life is like a great reservoir of power and potentialities. The poet Holmes was undoubtedly thinking of this spiritual energy of the inner life when he wrote "Build thee more stately mansions, O my soul." And no doubt Tennyson was thinking in terms of spiritual power when he placed in Sir Galahad's mouth the words "My strength is as the strength of ten, because my heart is pure."

A certain psychologist has estimated that the average person employs approximately only 10 per cent of his intellectual capacity and energy on any day of his active life. If this is true, (personally I think the psychologist is overly generous), it is probably equally true that the average person uses even less than 10 per cent of his spiritual powers because he does not appreciate their possibilities.

It would seem that we need to explore with greater determination and courage the as yet uncharted and little understood frontiers of our spiritual lives. There is need for research in the realm of the spiritual quite as much as in the realm of the physical. To this frontier of spiritual exploration we should do well to respond.

NEW TRUTH

The second frontier of Christian culture is that which we may designate as New Truth. Culture can never be enriched if it bars the way to new truth. One of the reasons science has progressed more than any other field of knowledge is because it has been directed by men who have welcomed new truth whether it supported existing ideas or not.

In a world of constantly increasing enlightenment Christian culture has no choice than to keep an open mind to new truth in religion, in philosophy, in psychology, and in the social, physical and biological sciences.

Much of the confusion and conflict in the social and economic life of our time is probably due in large measure to our failure to

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integrate new truth with traditional knowledge and points of view. It is to be regretted that while we spend millions in the process of discovering new truth, great masses reject the findings when they are made available to them. This is notably true in the fields of medicine and agriculture, to say nothing of education and social science.

Generally speaking, our ideas, institutions and methods have looked to the past rather than to the future. Our failure to transform our culture in accordance with new ideas and new discoveries is evidence of the need of a more vigorous attack upon this frontier. Christian culture should be prepared for the impact of new manifestations of God's revelation in whatever forms it may appear.

SOCIAL AND ECONOMIC JUSTICE

A third frontier of Christian culture is that of Social and Economic Justice.

Normal human beings want to live a full life. While they want the necessities to sustain life, they want some comforts to dignify life, culture to beautify life and leisure time to enjoy life. The real test of the success of Christian culture lies in the degree to which it enables the mass of people to realize these wants and aspirations. As we have come to grips with the pressing problems of our democracy during these years of depression, we have found a great many weak spots in our socio-economic structure. Chief among these weaknesses is our apparent inability to cope successfully with the problem of social and economic injustice as it affects great masses of our people. We have come to realize that some pretty vital matters were left out of consideration in that older order of specious prosperity, of get-rich-quick, of profiteering and exploitation. We realize now that the chief thing left out was a genuine concern for the rights of the individual.

On the socio-economic frontier of our nation, Christian culture faces some of its most perplexing problems. Certainly we cannot hope for an ideal political democracy until we have found a solution for the glaring injustices which threaten to nullify the effectiveness of our democratic institutions.

On this frontier especially our colleges and universities have work to do. No enduring democracy can be founded on mental

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incapacity. It is a solemn duty of the college to bring every student in touch with the broad reaches of political history; the underlying causes of the rise and fall of nations, the varying forms of political organizations and the basic principles upon which our own nation is founded. And even above the privileges, we need to stress the duties and responsibilities of a citizen of the United States. Our colleges should be laboratories of citizenship in which we demonstrate the desirability and workableness of representative democracy in the administration of our institutions of learning.

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Perhaps the greatest of the four frontiers of Christian culture which I have briefly discussed, is that of Christian Education. In a certain sense it compasses the other three. Volumes have been written and thousands of sermons, lectures and addresses have been centered around this subject, but there is now a new frontier in Christian Education that is waiting to be settled.

Let us not overlook the fact that Christian Education is more than the development of physical and mental powers, more than progressive adaptation to and within the environment, more than the development of traits and capacities, important as these are. It is all these and more. It is an emphasis on complete education, including the things of the spirit such as St. Paul had in mind when he wrote "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Whether we serve or represent colleges of the Church or of the state, I think we shall all agree that it is of primary importance that reverence for, and knowledge of, religion should permeate our whole educational process. In great moral issues Christian attitudes should be emphasized. Respect for human life, private property and social justice should be encouraged.

If we ask how these things can best be accomplished, I venture to suggest, in the words of William Lewis Poteat, "The Christian school is the center for the reorganization of society after the mind of Christ and the very crisis with which we are confronted may be the hour of aggressive strategy for Christian Education."

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IN A TIME OF CRISIS

At any rate, I am convinced that this is no time to apologize or retreat from the field of positive Christian education and training. The startling crime record of our country, the decay of religious training in the home, the spread of political corruption in municipal, state and national life, the loosened moral standards and the general secularization of our civic and social life, constitute a challenge to our Churches and their people to strengthen their lines along the entire front. A well-educated Christian leadership will provide the best possible means of restoring a spiritual balance to our distraught world.

I firmly believe that a new day is dawning for the church-related college. Despite the fact that short-sighted and intolerant critics have for many years predicted the ultimate dissolution of our Christian colleges, primarily for lack of support, these institutions have come through the disheartening years of depression with a truly amazing spirit of confidence in the future, coupled with an even stronger conviction that the nation has greater need of their ministry than ever before.

The church-related colleges of America have truths for which they contend and principles upon which they stand. They cannot be deterred from their fight against the destructive forces of pagan culture in modern life. No amount of soft-soaping, damming with faint praise, no clever baiting, no white washing nor high sounding phrases will tempt these colleges to "lay-low." These colleges know that without religion education at best is defective and incomplete. These colleges are striving to keep Christ in education. Its leaders are fighting for a great cause, not alone for their institutions. To this cause I too have dedicated the past twenty-eight years of my professional life, and with the help of God, I hope to continue to serve this cause for a while longer.

Contacting the Leaders of American College Students*

By HARRY S. WARNER

MULTIPLYING many times its usefulness in proportion to its financial resources, the Intercollegiate Association, during the year 1939-40, has (1) created a series of ten "New Understanding" monographs in which the philosophy of the anti-liquor movement is being re-written in accordance with recent developments in psychology and sociology; (2) doubled the circulation of the *International Student*, wholly in high schools and colleges; (3) extended the services of its *new educational material*, to 5,400 public high schools, in every state in the United States; (4) enlarged and balanced its budget for the first time in seven years; and (5) reduced the obligation, now a small one, that remained as a result of repeal reaction and the financial depression of seven or more years ago, and the failure of friends to pay their pledges after those events.

SPREAD OF THE NEW FORUM

With the end of the college year, this June, the Association is making, through its own publications and those of the Methodist Board of Temperance, which regularly uses our new educational material, an average of 87,000 contacts per month, 1,044,000 per year, almost wholly among the leaders of young people and stu-

* This statement is the annual report of Mr. Warner, who is the General Secretary of the Intercollegiate Association for the Study of the Alcohol Problem, Washington, D. C. News releases from Germany indicate a determination on the part of the German health authorities to push a warfare against alcoholism, "until the German people attain a degree of health which the Fuehrer has so often desired and which he needs for the fulfillment of the great problems confronting the nation." The editor believes American educators should be awakened to the problem of alcoholism and should cooperate in having their students more adequately informed. This statement reveals the significant work which the Intercollegiate Association is doing. The editor proposes to have different phases of the whole problem presented in the various issues of this volume of CHRISTIAN EDUCATION.

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dents, the coming leaders of public opinion in churches, colleges and high schools.

Of this total, more than 10,000 per month, 70,000 in the school year, are wholly among key leaders of groups and organizations, cooperating professors, college deans; YMCA and YWCA secretaries; Directors of Wesley, Westminster, Disciple and other foundations maintaining reading rooms and houses for students; college pastors and their student assistants; the libraries of all colleges, universities, teachers colleges, junior and other colleges; and, with the cooperation specified hereafter, reaching regularly the libraries of the high schools in all the cities of 2,500 population and over in the 48 states and the District of Columbia. The wide sweep of this program is accomplished mainly by means of the *International Student*, supplemented by up-to-date pamphlet publications and the occasional services of student secretaries among college groups. All of this work has been done within that very special and strictly select group of coming leaders that constitute the special field of the Intercollegiate Association for Study of the Alcohol Problem.

During the four years ending June 30, the Association has made a decided beginning in a new program of education on the problems of alcoholic liquor. This "New Approach" is unique in the whole movement for temperance, not only in the United States, but also in all other countries in which alcoholic beverages have been seriously questioned.

"NEW APPROACH" PROGRAM

Under the realistic challenge, "Seek the Truth, Come Whence It May, Lead Where It Will," the Association appeals to students and their instructors in colleges and universities to study the problem for themselves and to base their attitudes, conduct and service on the results of such study. It enlists the cooperation of leaders of students, professors, secretaries and pastors of students; it encourages them to take the initiative and to lead an educational movement that will be a foundation for more lasting advance in the national conflict with alcohol than has ever been proposed in past years.

Substituting emphasis on the long view of social movements, in place of quickly observable results, it changed its name six years

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ago, adopted open-minded discussion as its chief method, and launched the following long-range program :

To promote scientific and factual study of the problem of alcoholic beverage in life as it is today.

To compile and distribute information on what is being done in and by colleges, universities, and other educational institutions.

To encourage investigation, research, and other educational projects by students, professors, and teachers.

To encourage forum discussion and analysis of the problem, the present situation, and methods toward solution.

To coöperate with colleges, professors, student leaders, high school and church school educators in such educational activities in colleges, the higher schools, the community and the nation.

To place capable young men in positions of leadership as Area Secretaries as rapidly as resources permit.

RE-INTERPRETING LIQUOR PROBLEM

Continuing the initial part of this program started two years ago. Chief attention, this year, has been given to the preparation and distribution of new educational material on the liquor problem, fitted to the situation and attitudes of today.

In creating this material a major purpose has been to re-interpret the alcoholic drink problems of every-day personal and social life, in accord with present educational thinking, recent social experience and latest scientific research, especially psychological and sociological, and to trace, more fully than was possible in earlier periods, the implications of the liquor desire in the social and community life today. The appeal is to thinking people—to those who want to face for themselves all the facts, social, personal, practical, and their implications; to all who wish to base opinion and conduct on a scientific understanding and a comprehensive view of the problem. To this end the Association has taken first steps toward re-writing the basic philosophy of the whole problem of alcoholic enjoyment and of the anti-liquor movement, and to help bring the movement against alcoholism more fully into line with the trends of today. It is a very great, perhaps a presumptuous, undertaking; yet it is one that needs to be done, if effective programs of education and practical action among colleges, students and educators are to be expected.

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THE "NEW UNDERSTANDING" SERIES

A series of *eleven* monograph publications was created and issued, during the past year and a half, with others to follow. They express in pamphlet form a first writing of this new approach. Issued by the Methodist Board of Temperance they have already been distributed widely among the colleges, and much more widely among church leaders.

They include:

- "IS Liquor the Same Old Question?"
- "Alcoholic Pleasure: What IS It?"
- "World Questioning of Alcoholic Pleasure"
- "Should Social Drink Customs Be Accepted?"
- "Alcoholic Culture: Should It Be Retained?"
- "Social Consequences of Alcoholic Desire"
- "Alcoholic Release and Expression"
- "Alcoholic Pleasure and Public Safety"
- "Alcoholic Release and Public Disorder"
- "Alcoholic Personality"
- "The Cult of Illusion"

This "New Understanding" material, created by the research and editorial work of the Intercollegiate Association, has been published in various forms, multiplying many times its usefulness. First, it has been issued as a series of articles in the *International Student*, during 1938 to 1940, reaching the college and high school leaders of the country, an average of 5,000 to 10,000 per issue; second, it has been published in *The Voice*, organ of the Methodist Board of Temperance, reaching from 75,000 to 85,000 church, educational and public leaders each month; third, it has been issued, by the Methodist Board, in cooperation with the Association, in a high-grade and well printed series of eleven monograph pamphlets; of which from 5,000 to 25,000 of each title have been published and largely distributed. Altogether, to June 30, 1940, this new interpretative material has had a total circulation of 1,044,000 almost wholly among the leaders of education and religion, and "the coming leaders" of public opinion. And their usefulness has only well begun.

Two pamphlets were issued in 1938 especially for college use: "The College and Drink Today," and "Alcohol Trends in College Life," the latter a survey and comparison of conditions, attitudes

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and practices before, during and since the repeal of national prohibition, and the influence of that movement on student and college community drink customs, were given continued distribution during the year following their wide use in 1938 and 1939. These special publications, through the cooperation of The Methodist Board of Temperance and the Intercollegiate Association have had a distribution of about 85,000, almost wholly among the leaders of youth, students, colleges, and ministers.

EXTENDING *International Student*

It was a daring venture—especially, financially—that the Association undertook in October, 1939, when it changed the *International Student* to the popular “digest size” magazine, decided to keep it monthly, make it in part a “digest” magazine on the liquor problem of today, with special articles, and to extend rapidly its circulation. But the time was ripe for advance. There was rich occasion for a non-propagandist, factual, scientific, up-to-date, anti-liquor publication that would appeal to and be used by leaders of college organizations, educators, students; one that would give in easily accessible form the latest scientific and practical information on “Liquor in Life Today.”

Financially it seemed to be nearly impossible to double its circulation, and yet avoid debt. All such publications generally require heavy subsidy, in one form or another.

But, by May, 1940, it has been done. The first magazine of the kind in the anti-liquor movement of America—or the world—has been successfully started. Its circulation has more than doubled. Its income has increased three-fold. Its usefulness we hope and believe has been proportionately extended.

The *International Student* is the only periodical publication on the liquor problem in the United States edited especially for students, teachers, and colleges. There is one in Sweden, where temperance education is more highly advanced, probably, than anywhere else in the world. It is a high grade publication with indirect government support; but none elsewhere in America or Europe. The *Student*, that runs condensed material from many sources is designed for those who wish to think for themselves. It seeks to avoid propaganda, to be factual, scientific, comprehensive.

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It circulates among the leaders and workers with college students, their organizations and cooperating faculty members, libraries and reading rooms. It is sent, as a part of the regular work of the Association, to selected and interested leaders, employed Y.M.C.A. and Y.W.C.A. secretaries and student officers; Foundation directors, group reading rooms and others interested. In the past two years the Methodist Board of Temperance has generously provided gift subscriptions for all Methodist Foundations in state colleges and universities, and for the libraries of Methodist-related colleges and seminaries. If other denominational interests would do the same, a great and frequently expressed need could be more adequately satisfied, for such an educational, highly-specialized publication is practicable, not otherwise possible, except by Intercollegiate Cooperation. The publication is a source of dependable, easily accessible information for all who are interested in promoting, among colleges, study and discussion on the liquor problem of today.

For fifteen years the *Student* has been sent by the Association, as a part of its program to the college, university, teachers college and junior college libraries in the United States, 1,445 of them. Also, to colleges and universities in Canada, Great Britain, and other English speaking countries; to many in Europe, especially the Scandinavian countries; and to leaders of educational, student and youth temperance societies in all countries. In return the Association receives valuable publications, reports and information of temperance educational activities in other countries. Expressions of approval for the *International Student* have come from such scattered centers as the University of Cape Town, University of Belgrade, National Central Library of China, a student reading room in Munich, and educational agencies of Uruguay.

Through the cooperation of others with the Intercollegiate Association, the *Student* has been made available, in a large way, mostly since January 1, to high schools throughout the United States; it now goes regularly to 5,404, including high schools in every state and the District of Columbia.

(1) It is sent through the school year to the high schools of forty-six states—to those in cities of 2,500 population and over—as a service of education by the Methodist Board of Temperance—

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a total of 4,360 high school libraries each month. This is a wholly new development, but previously tested, in the program of the Association, and an extension in circulation that occurred since January 1, 1940. The publication is offered as an easily-accessible, and dependable source for use by teachers in connection with their classes, and students in their reading, study of special topics, and group discussions.

(2) In Michigan, a former college leader of the Association, Rev. Henry C. Jacobs, has raised the fund necessary to send the *Student* as a gift subscription to 789 high schools of Michigan and keep it going regularly for three years. This project has received support both from educators and leading citizens.

(3) For three years the high schools of the District of Columbia have been receiving it as a gift of the Woman's Christian Temperance Union of the District.

(4) In Montana a state temperance agency, closely related to the department of education, is providing from three to five copies monthly for each of the 225 high schools of that state.

1,000 COLLEGE DEANS

Beginning with May 1940, 800 deans in 625 or more colleges will receive the *International Student* for a year as gift subscriptions from Professor Irving Fisher of Yale University. They are the deans of students, deans of men, and deans of women, those college officials most closely associated with student interests and student personnel. This is wholly a new list in our work. To keep the *International Student* on their desks during the coming year, in the convenient desk form in which it now appears, ready for reference use and loaning to students, marks a real advance in bringing anti-liquor information to vital centers in the colleges. This gift by Professor Fisher has encouraged others to join with him in this project so that the total number of deans to receive the paper is now 1,024.

A Community Leadership project in the New Educational Approach of the Association is being made by Rev. Joseph O. Todd, in Worcester, Mass., in furnishing the *Student* to the ministers of all denominations, the Y.M.C.A.'s, Y.W.C.A.'s, the student and educational leaders and libraries of Worcester County; and, also, as a part of the regular program of the Association, to all the colleges of the New England states.

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COLLEGE LEADERS ARE SAYING

In appreciation of the *International Student* and the "New Understanding" monographs college educators, ministers in college communities and workers among students, in the past few months have expressed themselves, as follows:

"A valuable digest for the study of the alcohol problem."
PROFESSOR CHARLES A. ELLWOOD, Sociology, Duke University.

"The information is among the best available, and most usable. I consider your approach to the subject and manner of treating it the only effective way for our generation."
ILION T. JONES, Director, Presbyterian student work, State University of Iowa.

"One of the best publications for modern young men and women." DEAN R. E. MANCHESTER, Kent State University.

"I am delighted with the magazine." PROFESSOR IRVING FISHER, Yale University.

"Almost the only source of such information for student use." REV. C. E. CONOVER, Presbyterian College Pastor, Oxford, Ohio.

"Has done much to promote higher standards" (in education on liquor). J. BENNER WEAVER, Hendricks Chapel, Syracuse University.

"Much sounder than anything else I have seen." REV. PAUL JONES, College Pastor, Antioch College.

"An excellent job of presentation." PROFESSOR RAY E. BABER, Pomona College, Calif.

"The new form and tenor have a convincing quality which commend it to students, in school and out. You have accomplished a very fine thing in the 'New Understanding' pamphlets." DR. MARY ROSS POTTER, Recent Dean, Northwestern University.

"The quality of the material I like very much. You are doing a publishing job that ought to have wide circulation." DEAN ALBION R. KING, Cornell College.

"You are to be congratulated on this distinctive movement." PRESIDENT CARL D. SMITH, Babson Institute.

"The most constructive periodical at present. It appeals to reasonable people." REV. JOSEPH O. TODD, Pilgrim Congregational Church, Worcester, Mass.

"You have gone far; keep it up." REV. E. E. STAUFFER, Lutheran Church, Wichita, Kansas.

"Brings the whole question to attention regularly . . . being on reading table." ROBERT L. JAMES, JR., Student Christian Movement, University of New Hampshire.

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"Provides reliable, up-to-date information." CLAYTON H. RANCK, Student Worker, University of Pennsylvania.

"Best material that I see regularly." JACK FINEGAN, Disciples, Student Worker, State College, Ames, Iowa.

"Used and referred to in class discussions." PROFESSOR HUGH D. PICKETT, State Teachers College, Fairmont, W. Va.

A \$5,000 GIFT SUBSCRIPTION FUND

To enlarge and strengthen this tested and highly-approved project of offering the new "digest style," *International Student*, without cost to key leaders in colleges, the Intercollegiate Association must have an ANNUAL Gift-Subscription Fund of \$5,000. This fund will accomplish two purposes:

(1) It will place the latest and most carefully selected scientific and practical information and study material in the hands of those who desire it and are in position to make effective use of it.

(2) It will insure the financial future and increasing strength of the publication, enabling it, without subsidy to gather its editorial material from yet wider national and international sources.

This fund will insure to the educational interests of the country, especially colleges and high schools, a dependable source of easily accessible, "digest" material, monthly, for students, teachers, and workers among students on "Liquor in Life Today," edited for "those who think."

EMPHASIS FOR 1940-1941

With the keen interest shown in the new style *International Student* since January 1, its unique style, content and factual approach and its 100% increase in circulation in six months, the opportunity for extending its usefulness is fully ripe. It must be seized now to the utmost of the advantages it offers. No services to the temperance movement TODAY can be more effective, or certain to yield lasting returns, than to offer this publication freely each month to the thousands of student leaders in the colleges and the teachers and youth-group leaders of the country. To encourage up-to-date teaching, study and discussion of this controverted problem, among those who understand the youth of today, is to render the cause a service that can be rendered by no other possible means.

News and Notes

Dr. Harlan Luther Feeman on June 15 retired from the presidency of Adrian College after twenty-three years of service, beginning his administration in 1917, during the World War and with the college heavily in debt. Ten years later a campaign was undertaken which resulted in gifts and pledges approximating \$500,000. Besides wiping out the indebtedness, increasing the endowment nearly \$150,000, and erecting a gymnasium costing nearly \$125,000, President Feeman witnessed the steady increase in the enrolment, the improvement in educational standing and special attention to the religious life of the campus. Adrian is often spoken of as "The College with a soul." Dr. Samuel J. Harrison became president on June 16th, at which time Dr. Feeman became President Emeritus.

The Conscription Act was passed by Congress on September 14, 1940. Two items are of special importance to church-related colleges:

1. Section 5(a) includes among those exempted from registration and from liability for training and service "cadets of the advanced course, senior division, Reserve Officers' Training Corps or Naval Reserve Officers' Training Corps."

2. Section 5(f) permits all students enrolled in colleges of arts and sciences to defer response to the draft call until after July 1, 1941.

Many college officials believe the exemption noted in Section 5(a) gives advantage to students enrolled in colleges having R.O.T.C. units. Some colleges hope that Congress will enact a bill permitting the establishment of additional R.O.T.C. units in accredited colleges.

The Commission on Teacher Education of the American Council on Education is extending its activities to include the pre- and in-service preparation of college teachers. Director K. W. Bigelow has selected Dr. E. V. Hollis of the College of the City of New York to direct the undertaking. During the Fall semester

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Dr. Hollis expects to visit graduate schools whose Ph.D.'s predominately go into college teaching and undergraduate colleges which are actively promoting the in-service growth of teachers. He invites interested college professors and administrative officers to write him (744 Jackson Place, N.W., Washington, D. C.) of their programs and plans. It is not the Commission's plan to conduct intensive research but rather to act as a clearing house and stimulative agent for indigenous programs already underway. It clearly recognizes that the preparation of college teachers is a university-wide function.



Additions to the Office Library

A Quaker Mutation. Gerald Heard. Pendle Hill, Wallingford, Pa. 1940. 49 pp. 15¢.

This pamphlet is a critical evaluation of the Society of Friends and of Pendle Hill and sets forth a striking theory of the kind of education which may help bring a new order out of the present world conditions.

The Christian College. H. I. Hester. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 1940. 159 pp.

With eight chapters carefully outlined and questions for discussions, the author has prepared a valuable book for study by both youth and adults. While intended primarily for the Southern Baptist Convention, it has valuable materials for all who see in Christian higher education an instrument vital for such a day as this.

Liberal Education in a Democracy. Stewart G. Cole. Harper Brothers, New York City. 1940. 309 pp. \$3.00.

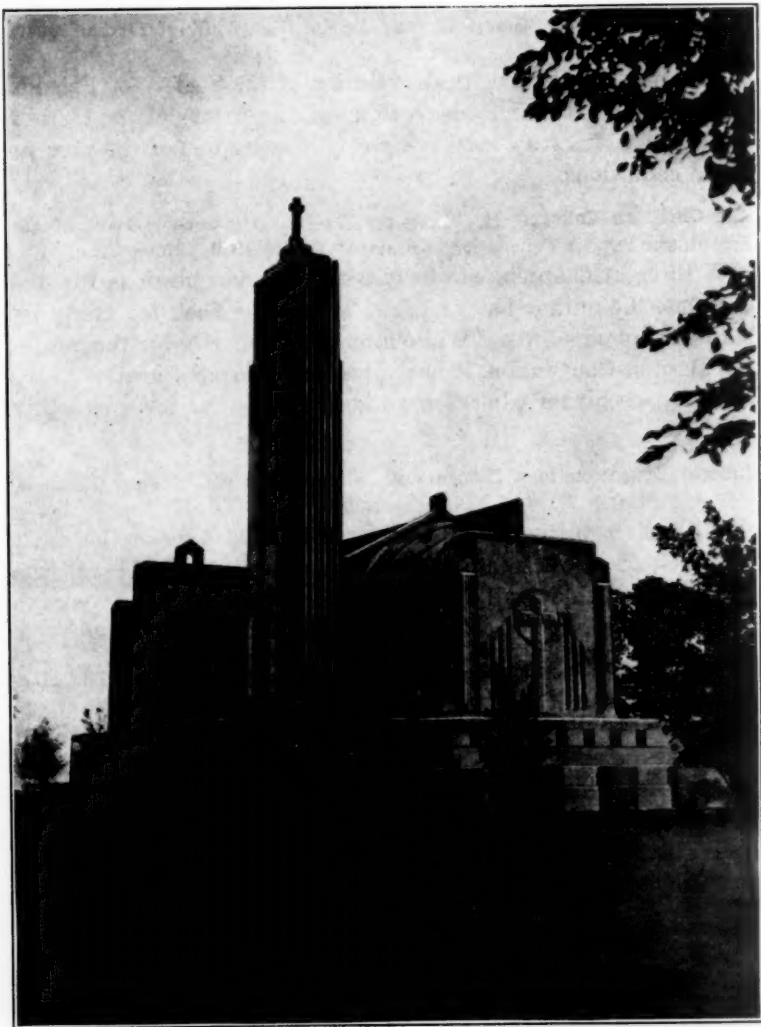
With the subtitle of "A Charter for the American College," this book discusses trends which have prevented the liberal arts college from achieving its desired goal. The author endeavors to show how this type of college may fulfill its aim.

Can Religious Education Be Christian? Harrison S. Elliott. The Macmillan Company, New York. 1940. 338 pp. Price \$2.50.

This is a philosophy of religious education, which is defined from the point of view of progressive education. The author believes an authoritarian religion imperils the progress of Christian education. The educational process can be trusted only as individuals are captured by the possibilities of love made manifest in Christ.

Children of Bondage. Allison Davis and John Dollard. American Council on Education, Washington, D. C. 1940. 299 pp. Price \$2.25.

This unique volume is a study of personality development of Negro youth in two southern cities. Students of race and youth problems, as well as social psychologists and social workers, will find this study most valuable. The underlying philosophy is derived from both the behaviorist and Freudian positions. The authors attempt to combine the cultural and psychological factors in describing the learning process in the individual as influenced by his social class.



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